

JUN 16 1966

The ANSGAR LUTHERAN

Challenge to Christians Everywhere

JENNIFER

By "OUTSIDE OBSERVER"

met in a train, on London's In-
Circle. I was going to work
to school. She was running
the carriage, her mother
ing an eye on her from the far
r. I asked her name—it was
Jennifer—her age she volunteered
nearly. The magazine I was
ng attracted her, so I turned
the pictures for her. They
mostly of people enjoying
selves on holiday, but one was
clergyman preaching from a
t. I told her, by way of ex-
tation, that he was talking about

one greater than one's self. It is
also the realization that one is never
alone. And we are shown how to
behave, how to act, and how to un-
derstand God's wishes by the life of
Christ. You have heard of Jesus
Christ, haven't you?" I asked an-
xiously.

"Oh yes, I know about Mr. Jesus,"
she said. "He did wonderful things
and liked to play games too, but
Mummy says it is all a story and
when I ask Daddy about Him he
laughs and says I had better ask
Mummy."

The train stopped at a station and
Jennifer ran back across the car-
riage to her mother. She returned
on as the train started off again.
The first question was direct and to
the point. "Do you believe in God?"
"No," I replied, and paused.
What was coming next?

Mummy says it is for older
people, and I'm too little."
"That," I replied, without think-
ing very deeply, "is because Mum-
my does not believe in God herself.
I see some do and some don't,
and one rarely finds out which is
right." She thought this over.
Then, "Why do you believe and
what does your Mummy?" and she settled
in the empty seat beside me to
wait for the answer.

"Because of experience," I said.
It is now getting very difficult
to look out of the window hop-
ing to see the approach of the next
station; but all was darkness.

"That is exp—what you said?"
I heard a small voice at my side.
It was knowing that there is some-

The train came to the next sta-
tion and Jennifer went back to her
mother. I thought over what I had
said, and tried to think of what I
ought to have said. Should I have
tried to explain that God created
man to have someone to have com-
munion with? That it had to be a
free communion and hence man
had to have a free will to do good
or evil. Should I have explained
that God through Christ showed us
how we ought to live? That for
that one historic moment "the hu-
man life was divinely lived and the
Divine life humanly lived." That
for centuries the world has been
trying to get along with other ways
of living, but all had failed and the
obvious way, the way shown to us—
and the simplest way—had never
really been tried at all. How did
one explain to a child the ways of
Christ in a few brief moments? And
how much could the child under-
stand living in a house where there
was no belief?

The train slid out of the station
and Jennifer returned, this time

with her mother. "I hear you have
been corrupting my child," she be-
gan. "What with these sex maniacs
on the loose and people like you fill-
ing her head with queer notions, I
don't know which is worse, really I
don't."

I had to reply and quickly. "Are
you really an atheist?" I challenged.
"Or is it just a way of expressing
your own fears and doubts?"

She dropped into the still vacant
seat beside me, Jennifer stood be-
tween us. "Tell Mummy what you
told me," she urged. "She'll know
better than I did."

"I was explaining to Jennifer," I
said, "about God. I understood
from her that you have no religious
belief."

"Oh that," she said scornfully,
"from what Jenny said I thought it
was something much worse. There's
no harm in that for those who want
that sort of thing. Me—I can get on
without it, so can my old man—
Jennifer's father, you know. But
my brother, now there's a one.
Church every Sunday. Reads the
Bible there too. Tells me I'm doom-
ed. Can't say I feel that way
though."

The train came to a halt. We all
rose to get out. Jennifer took hold
of my hand, and with her mother
following we stepped on to the plat-
form and walked up the stairs. At
the top, by the gate, we parted.

"Good-bye, Jennifer," I said.

"Say God bless you," her mother
prompted her.

There must be other Jennifers.
Many, many thousands of them.
What are we doing for them, these
children brought up among us with-
out any religion? More I hope
than I did about Jennifer.

—World Christian Digest

News and Notes

Brooklyn, N. Y. The Salem Lutheran Church which has been without a pastor since Rev. C. M. Videbeck moved to Atlantic, Iowa, in the spring, has two services every Sunday. The English service is conducted by Pastor Herle H. Fisher, a U.L.C.A. pastor who is doing other work in New York. He takes care of the meetings Friday night as well, and he meets with the confirmation classes on Saturday. Pastor Hans Brink Jensen, Danish seaman pastor to New York harbor, has charge of the Danish services.

Racine, Wis. Immanuel Lutheran Church is planning to build a new parsonage. The old parsonage next to the church will be converted into a parish house. Pastor Cornelius Hansen who was ill last winter and spring is now in full charge of the work again.

San Francisco, Calif., Ansgar Lutheran Church. I don't believe that our church board had planned an unusually elaborate celebration on account of our 50th Anniversary (held Sept. 25 and 27th), but as it actually turned out it was a great gathering and in every respect a perfect feast which we will long remember with thankfulness. The main speakers for the occasion were Rev. J. M. Girtz, Pastor of Olivet Church in Los Angeles and Vice President of our Synod, and our former Pastor J. H. Vammen, also of Los Angeles. Friday, Sept. 25th was the actual date for the anniversary. In the evening, after a welcome by our treasurer, Pastor Spener Petersen read greetings by wire and letters from the Synod, the Pacific District and others, after which Rev. Girtz delivered the anniversary sermon. From the letter to the Hebrews he spoke of a backward glance and a forward look. He recalled incidents from the early days of the Lutheran Church in America and also referred to the difficulties for our church in California where the Catholic Church had a good start. He emphasized the importance of a forward look to meet the present and future problems.

On Sunday there was a dedication service, where our newly repaired and

decorated church was re-dedicated to the Lord. At this service Rev. Girtz officiated and Rev. Vammen delivered the sermon. A duet was rendered by Mrs. Spener Petersen and Donna Petersen.

In the afternoon a fine banquet was given at the El Portal Restaurant, near the Golden Gate Park, to which about 150 tickets were sold. Several local greetings were read, among them a greeting from Mrs. Minnie Hoffmeyer, who is the only living charter member of Ansgar church. And Consul general Poul Ryder brought a greeting from the Danish King and government. Several beautiful numbers were played on violin by Mrs. Robinson Meyers, who is well acquainted with Rev. Petersen and had been confirmed by him in Oakland, and also vocal numbers by Mrs. Fulle.

At 5 o'clock we had the closing service of the Jubilee. Pastor Girtz delivered the sermon and spoke over the letter to Philemon. He brought out the admonition that our work must be redemptive. Greetings were brought by local Pastors, H. M. Hansen, Milton Petersen, Carl Wildrick and Clifford Paulsen. More violin solos were given by Miss Donna Petersen and Mr. Winther Andersen, both of which are singing at the San Francisco Opera. After the service a supper was served in the Sunday school room by our two Ladies Societies, and we had a fine social gathering for the balance of the evening.

A beautiful booklet, printed by our local Danish newspaper, was distributed at the services. It contained pictures and history of former pastors, pictures of the church and present organizations, and general past and present history of the church.

I think we all felt that the festivities brought us both inspiration and encouragement for the future.

Victor Stanley, Correspondent

The Emmaus Lutheran Church, Fal-mouth, Maine, will celebrate its 60th Anniversary and the Re-dedication of its improved and re-decorated Church and new Chancel on Sunday, October 18th, 1953.

Dr. Jacob A. Dell, theological professor of the American Lutheran Church, Columbus, Ohio, died suddenly of heart attack Sept. 18. Dr. Dell was best known among us as editor of the Lutheran Outlook, official monthly of the American Lutheran Conference. He has written a great many things and he was the author of the book, Still Believe in God.

Cherokee Indian Mission, Oaks, Okla. The Ebenezer Lutheran Sunday School had its Rally and Promotion Sunday October 4th. It is using the Christian Growth Series. The Sunday School was re-organized for another year. Sunday School work with nine teachers and an enrollment of 100 pupils and with an adult department, which has two classes with an approximate enrollment of 35 members.

The new parish hall, which with the church was dedicated as a part of the recent Nebraska District convention is now being placed to good use. We still lack chairs and tables. However temporary benches have been arranged such as a plank placed on two nails. Other items which our Oaks Sunday School needs very much are some additional Junior Hymnals and a number of Bibles. Since our Oaks Sunday School also provides material for some 60 children coming from the Mission Home, it sometimes finds itself taxed in getting some of its necessary supplies for carrying on Sunday school work. If there should be some Sunday Schools of our synod which would like to help in getting some of these items, it will be appreciated.

Our Mission Home is filled to capacity. There are 36 boys and 29 girls in the home. Miss Ann Saari of Chicago is the house mother in the boys' dormitory. Miss Saari hails from one of the Finnish Lutheran Synods, and after taking a two year course in the Chicago Lutheran Bible Institute, was interested in working among American Indians. Mrs. Cornelius Russell who has been a member of our mission and church for many years, is the house mother in the girls' dormitory.

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Editorials and Comments

What to Do About Our Young People

Director J. Edgar Hoover has said that we are fighting for more and more crime. He seems to know facts. Crime and juvenile delinquency are increasing.

It makes us think of our young people, even the young people in our churches, our Luther Leaguers, etc. The prevailing view today is that we must entertain our youngsters. The demand is for fun and more fun. They have ball games twice a week, they have other forms of entertainment, they have dances and roller skating. "Have fun," is the farewell often used when young people say good-bye to each other. This is not done by a legalistic sourpuss. But we write this because we believe we fail by thinking that recreation will solve the problem of the young people.

Some years ago we attended a convention at Cleveland, Ohio. Venerable old John R. Mott was presiding. A liberal speaker spoke of the need of a more liberal interpretation both of religion and life. After the speech Mott got up and said, "Now the quartette will sing." The Negro quartette got up and sang the spiritual "Old Time Religion." We cannot remember the words, but it was good for my fathers and it is good enough for us. The liberal speaker's impression was lost.

We believe that we must let the church be the church, that we should not always think that unless we give our young people so much fun we cannot hold them. We think that by placing them before Christ and demanding much of them in the form of ideals and life, we shall reach much farther.

Our parents should rethink their attitude toward their young children. It is well and good that they take them to ball games and let them have all forms of recreation. But it will not solve the problem. Unless the parents are themselves faithful to God and the church, and can example teach them that God has the highest claim on them, many young people will drift away into a meaningless life and some of them will go into things that are worse.

Too Much Clergy Religion

We have constantly tried to encourage our lay people to have more interest in our church. We are in great need of lay people who know their Christ and who know the church and its work.

We fear that the pastors from one point of view are too important in the church. They are the keymen. They are the leaders. But a general without soldiers is of little value. A general cannot fight battles alone. He might delude himself with the thought that he will fail.

Our lay people, read your Bible and your church paper. Talk about the church and pray about it, and become more interested in it. See your pastor now and then and discuss the problems of the church as it tries to proclaim the Gospel in the community.

The Lutheran Men, a magazine for men of the U.L.C.A. has an article about this subject by Charles F. Brobst. Here it is:

Look at the history of the Christian Church! When was it the weakest and the most corrupt? During which period was it strong, progressive and virile? What were the causes for these periods of decline or growth?

Historians may have different answers. The Christian student upon close study of the church movement must soon note that in the days of decline the clergy became too prominent in the life of the church. They dominated everything in the church. Decisions were made by them. Their word was final.

The local church absorbed most of the minister's time and efforts. Parish needs called for all his attention. Missionary endeavors were poor or non-existent. The provincial outlook prevailed. Instead of growth and strength the church was marked by weakness and decay.

The dominance of the clergy in periods of the church's decline was not caused by an overabundance of ministers. In fact many more could always have been used. The church never had more pastors than it needed.

The real cause of the dark years in the church cannot really be attributed to the ignorance of the clergy. The pastors were not always trained as they might have been, but lack of adequate preparation was not responsible for the church's declining years.

The church was dominated by the Pharisees in Jesus' day. They laid down rules and laws to be followed. Their word was law.

Martin Luther found the church in a deplorable condition. The clergy was in control of everything. They were kings and priests. Nothing could be done without their consent. Religion was diluted and impure.

Ecclesiastical ceremony and clericalism caused John Wesley in England to rise in protest. Religion was a monopoly in the hands of the ministers. The church was going downward.

The church in Germany was weak in Hitler's day because the clergy had a monopoly on religion. In Russia the church practically died for the same reason. Religion left in the hands of the clergy weakens the very thing it is meant to strengthen. It is dangerous to leave all of religion to the ministers.

To be fair, let us ask, "Why was the clergyman so monopolistic and kingly in the church? What made him the figure he was?"

The dominance of the clergy in the church was really caused by the indifference of the laity. The decline of lay interest left the work of the church in the hands of the clergy. The less the laity did, the more responsibility was given to the ministers. When the laymen quit, the pastors carried on. When this happened the church declined.

The Reformation is characterized, like every other up-

(Continued on page 13)

The Conservation of Men

By Chaplain Gilbert A. Jensen

Both men and materials may be destroyed in three ways: 1. By disuse. 2. By misuse, and 3. By abuse. A house, for instance, might be destroyed by just letting it stand empty, abandoned to the rats, insects and weather; or it might be destroyed, dramatically, by putting a bomb under it; or, finally, by using it for a pig pen.

In the New Testament a wasted life is portrayed in the story of the Rich Farmer. Successful in the accumulation of a tremendous pile of wealth, the man is still a complete failure in the eyes of God. The epitaph which God wrote over his life, for all to read, was the word "FOOL." A whole lifetime had been concentrated in the gathering of wealth. Suddenly, while the man is still flushed with a sense of triumph, death comes, and the man moves into the land where neither yen nor dollars have any value. Nothing enduring had been his pursuit; he is utterly poor; his life has been wasted. He had never fulfilled the function for which he had been created.

It is such people who are being described in the following passage: "They are like clouds driven up by wind, but they bring no rain. They are like trees with the leaves of autumn but without a single fruit—they are doubly dead for they have no roots either. They are like the raging waves of the sea producing only spume of their own shameful deeds. They are like stars which follow no orbit, and their proper place is the everlasting blackness of the regions beyond the light. These are the men who complain and curse their fate while trying all the time to mould life according to their own desires."

How can we be saved from such a non-productive living?

The answer is suggested in the profound prayer spoken in the Garden of Gethsemane: "Not my will, but thine be done." The "star," then, is no longer aimless adrift in the darkness, but spins in its place in the design and plan of God.

A Message for the Aged

C. H. Spurgeon

"Go ye also into the vineyard; and whatsoever is right, that shall ye receive" (Matt. 20:7).

Yes, there is work in Christ's vineyard for old bodies. It is the eleventh hour, and yet He will let us work. What grace is this! Surely every old man ought to jump at this invitation! After men are advanced in years, nobody wants them as servants; they go from shop to shop, and employers look at their gray hairs, and shake their heads. But Jesus will engage old people, and give them good wages too! This is mercy indeed. Lord, help the aged to enlist in Thy service without an hour's delay.

But will the Lord pay wages to worn-out old men?

Do not doubt it. He says He will give you what is right if you will work in His field. He will surely give you grace here and glory hereafter. He will grant present comfort and future rest; strength equal to your duty and a vision of glory when the night of death comes. All these things the Lord Jesus will as freely give to an aged convert as to one who enters His service in youth.

Let me tell this to some unsaved old man or old woman, and pray the Lord to bless it, for Jesus' sake. Where can I find such persons? I will be on the lookout for them, and kindly tell them the news.

—Evangelist

Prayer

Our Heavenly Father, we thank Thee that Thou hast endowed us with minds capable of thinking Thy thoughts, with hearts that yearn for fellowship with Thee, and with capacities to choose Thy ways. We do now seek Thy face. Lift up Thy countenance upon us. Wilt Thou reveal Thyself unto us that we may serve Thee more perfectly. Illumine our minds. Strengthen our wills. Fill our hearts with Thy love.

Save us this day from everything that is sinful and selfish and low. Out of the riches of Thy grace give us increasingly the spirit of the Master, who

came not to be served but to serve. Make us more and more like Him. May no unkind or hurtful word escape our lips today, but help us to be diligent in speaking words of wisdom and helpfulness. May we keep in mind always that as we minister to Thy needy ones we minister even unto Thee.

We realize, our Father, that we go this way but once, and all too soon our life's day is over. "So teach us to number our days, that we may apply our hearts unto wisdom." To this end we dedicate anew our time, our influence, our possessions, our all. Amen.—Clyde A. Long.

CHURCH NEWS FROM HERE AND THERE

Firm Church

to Protect Freedom

Washington, D. C.—Churchmen who "the McCarthy technique of reported charges" were advised by a leader of the National Council of Churches to take a firm stand to let the American heritage of free-

Douglas Horton, chairman of Council's Department of International Justice and Goodwill, gave the in delivering the keynote address at the annual fall workshop on religious education sponsored by the Washington Federation of Churches.

Horton said "McCarthyism in United States has caused freedom; people everywhere to become alarmed by our alarm."

"We look so strong, so wealthy and secure to other nations," she said, "they cannot understand our religious phobia of fear."

A wartime commander of the is asked if America actually believes in freedom and whether the "market place for ideas" can be maintained.

"McCarthyism is a symptom of spiritual insecurity," she declared.

A direct attack on methods of Congressional investigators was the first Horton has made since she was last May from appointment as American delegate to a United Nations Commission meeting.

A nomination was held up for clearance by the State Department because of similar criticism of professional probers expressed when she was president of Wellesley College. She was not cleared until too late for President Eisenhower to appoint her to the post. Mrs. Horton subsequently received a letter of apology from the President.

Clergymen to Preach

in Mau Mau Areas

Nairobi, Kenya Colony—Native churchmen who conferred here with Sir George Erskine on ways of ending the Mau Mau reign of terror told the British commander that Christianity "must be the basis" for solving the problem. They asked permission to place each at outlying guard posts in Kikuyu trouble areas.

The conference took place at a new detention camp outside Nairobi where an effort is being made to convert Kikuyu followers of the secret society from its teachings to more law-abiding pursuits.

Many African clergymen are cooperating in the effort and their views were expressed at the conference by two of the group's elderly members.

"Our battle is a spiritual one, while yours is a soldier's task," the Rev. Habiri Maragori told General Erskine. "Both are necessary in the present trouble."

The Rev. Joanna Njeri said that "God gave Kenya to both the African and the Europeans" but asked "how can we live together if the country is full of hatred?"

Arcot Mission

to Mark Centenary

Vellore, India—Representatives of 5,000 Christian villages in South India are expected to attend an exposition here next January 8-11 celebrating the centenary of the American Arcot Mission, founded at Vellore in 1853 by the Reformed Church in America.

Mission officials have invited a number of other Christian organizations now active in South India to present exhibits of their activities in connection with the celebration. Among these are the Christian Literature Society of India, the British and Foreign Bible Society, the Student Christian Movement, the Sunday School Union of India, the Christian Home Movement, the Christian Endeavor Society and the Y.M. and Y.W.C.A.

Fears Racial Uprising

in South Africa

New York—Nothing "short of a miracle" can save the Union of South Africa from a major racial uprising that will throw the country into chaos and have repercussions across the African continent, the former head of an Anglican religious community in Johannesburg said here.

The Rev. Raymond Raynes, C.R., who is now Superior of the Community of the Resurrection, Mirfield, England, told a press conference that race relations in South Africa are "much worse than they were five years ago."

He predicted that "when the powder keg blows up," the African natives and other non-Europeans, who have come to "mistrust all white men," will attack all their institutions, including churches.

He labeled the apartheid (segregation) policy of the Malan government "a dire infringement on human rights, un-Christian, immoral, politically stupid and economically insane."

Father Raynes was Provincial of the Community of the Resurrection in South Africa from 1940 to 1943. He met the press on arriving here for a ten-week visit to the United States. While in this country he will give addresses in more than a dozen cities and visit religious communities, seminaries and university centers.

The Anglican churchman said the South African government is beginning to adopt measures not only against white persons who defend racial equality but also against churches which criticize the apartheid policy.

He cited a bill now before the Assembly giving the Minister of Native Affairs "the right to shut any church he disapproves." Other legislation, he said, enables public authorities to sever leases on properties used by churches in native communities where land ownership is impossible.

"Until now," Father Raynes said, "church services have been the only form of public assembly at which non-Europeans have been permitted to be to be addressed by a white person." While in theory this makes possible interracial worship, he said that in practice few colored persons are found in European congregations because of segregated housing and the general community attitude of race hostility.

He noted that occasionally an Anglican priest has to be disciplined if he opposes the attendance of Africans and Indians at his services, since the canons of the Church forbid race discrimination. He described the Anglican Church as "most consistently and emphatically" opposed to the apartheid policy.

Father Raynes, who is active internationally in the Church Union movement, said the theological defense of segregation by the Dutch Reformed Church in South Africa helps to keep it isolated from the other churches in that country.

Eisenhower Urges Daily Devotion to God

Chicago—President Eisenhower, in a message expressing support of Christian Education Week, urged daily devotion to God.

The President said Christian Education Week, Sept. 27-Oct. 4, was "an observance through which we and our nation's children may heighten our awareness of the goodness and greatness of the Almighty in every deed and thought in our daily lives."

"Our need for this awareness and daily devotion is indeed great today," he said. "I hope that Christian Education Week will help each American child to realize this."

"I hope it will encourage all Americans to redouble their efforts to shape their lives and to fashion their purposes in keeping with this."

The message was sent to the Rev. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of Churches, sponsors of the observance.

Although 2,000,000 pupils were graduated from grade school last June, 3,300,000 new pupils will take their places this September. The increase will set an all-time record.

Colombians Wreck Churches

South American Roman Catholics have not done so well as Germans in achieving fraternal spirit toward Protestants. Statistics on five years of persecution in Colombia were totaled in late summer by the Evangelical Confederation. Fifty-five Colombians have been murdered because they were Protestants. Many others lost their homes, farms, cattle, harvests, tools, clothing, books.

Forty-two church buildings were completely destroyed by fire or dynamite, and 31 other buildings used by Protestant congregations were damaged. Although Colombia is seriously short of schools, 110 Protestant primary schools were closed—54 by government order and the rest because of terrorism.

Regardless of persecution, in five years the Protestant membership increased 50 per cent, from 7,908 to 11,958. More than 50,000 Colombians attend Protestant services every week. Forty-six new congregations were organized since 1948.

New ULC College Planned

A 15-acre campus with buildings suitable for college use has been selected in the Milwaukee area, United Lutheran spokesmen announced last week. To consider a plan for establishing a United Lutheran college on the territory of the Northwest Synod a special synod convention has been called for October 22 at St. Matthew's Church, Wauwatosa, Wisconsin. At present the synod supports Carthage College at Carthage, Illinois.

Do We Follow the French?

If all the women and children, as well as all the men, in the United States do not become beer drinkers, it will not be the fault of the brewers and their highly paid advertising talent. The target of their current drive is the family shopper, the mother. This effort to bend the moral standards of the home so that "beer belongs" is well financed and is getting results. In 1951 an expenditure of \$100 million on advertising sold over 83 million barrels of beer, costing the consumers about \$4½ billion. So advertising took \$1.20 a barrel. In 1952, according to the Research Company of America, the brewers spent from \$1.35 to \$1.40 a barrel and sold over 84 million barrels. A good deal of this appeal was unforgettably burned into the minds of children and adolescents through 24 million television sets. Where is this to end? One answer is supplied by France, which has 2,850 alcoholics per 100,000 of the population. In France one person out of five lives on the production or distribution of alcohol. The traffic is politically so powerful that it controls the government. France has to import sugar, but its beets are not made into sugar; they are turned into alcohol, which is not needed. Grape and beet culture are expanded out of all reasonable relation to the demand and political pressure is used to make the government buy the surplus, even if the surplus is destroyed. The government collects around 55 billion francs in excise taxes, according to a French writer who does not dare to use his own name when he writes in the *New York Times* about this problem. It spends 130 to 135 billion francs on hospital expenses, social insurance, accidents and loss of working hours incident to the consumption of alcohol. Nevertheless France shamelessly continues to spend 6,430 billion francs annually on drink, even when she has to ask for help in Indo-China and elsewhere. This loss of self-respect, this corrosion of the French character, should warn the United States, which leads the world with 3,952 alcoholics per 100,000 people. A good way to put the warning into effect is to support the effort of the National Temperance and Prohibition Council to outlaw liquor advertising.

—Christian Century

No Permits for Promiscuity!

This week the newspapers are again filled with the pictures and clamor incident upon another union of Hollywood celebrities, both of whom have wed several times previously. Sometimes the woman is shown with her

children, each of whom has a different father, and with the shop-woman character who proposes to succeed earlier glamor boys in her life. To continue to refer to unions of this kind as marriages is to degrade the word beyond recognition. They are marriages, regardless of what is written in the law. When vows have been broken three, four or five times, there can be no serious intention to them when they are taken again. When this stage is reached, the parties are in effect asking society to provide legal sanction for the state of promiscuity in which they have chosen to live. Society has no right to grant such sanction. It has the duty to uphold the sanctity and stability of marriage and to resist corruption of moral standards. One way it could do this would be to limit the number of marriages which could be contracted by persons whose previous unions ended in divorce. Where draw the line? We suggest that further marriage licenses be denied to persons whose failure in three previous attempts at marriage has been attested to by the divorce courts. The same principle could be applied as is which is used by several states in dealing with incorrigible criminals: regardless of the crime, the fourth conviction is for life. Limiting the number of marriages it would be possible to enter into successively would clear up the moral smog which darkens Hollywood and certain levels of society. But it would say to young people who are most likely to be influenced by motion picture and television stars that civil society agrees with the church that marriage is "honorable estate, instituted by God . . . and therefore is not by any to be entered into unadvisedly or lightly but reverently, discreetly, advisedly, soberly and in the fear of God."

—Christian Century

He Knoweth His Own

Elgar, the British composer, once said, "The world is full of music. I do as I write what I have heard never wrote but a small part. Creation is bursting with song. Sometimes I hear better than others."

Communication with the invisible observes A. W. Swan, is determined not by the audibility of God's voice but by our capacity to hear. But the medium in which we live and have being is filled with celestial voices only we will listen.

Where one heard noise,
And one saw flame,
I only know He called my name
(Source unknown)

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South Dakota

THDAY: Rev. Lloyd Neve, Kurume, 117 Sasayama Machi, Japan. October 16th.

HOPE IN COLOMBIA

By Rev. F. W. Thomsen, Moorhead, Iowa

Rev. Thomsen spent two months in Colombia this summer. He has promised a longer article later. (K.R.J.)

During my brief visit to Colombia there is one thing that stands out with me as a benediction: **The radiant faith of the missionaries**, men and women, who had faced severe persecutions many times.

Another thought that reoccurs in my mind springs from a statement by Mr. Capus Weynick, the ambassador from the U.S. to Colombia. During an interview we asked him if the Lutheran Church in the United States could help overcome the barriers existing between the two nations. In content he answered: Since the new president, Rojas Pinilla, is desirous of living up to their democratic constitution, which insures freedom of religion, wouldn't it be in order for the Protestants in the United States to give him a vote of confidence? We agreed.

Pages could be written telling about persecutions before June 13th, when Rojas Pinilla took over the government by military coup. But since that time there is another note being voiced by Colombians in general. Caballeros, business men, missionaries, and others breathe a sigh of relief and smile as they look forward with new hope to a better day. Let us have faith and hope in the future, and greater things can be done at home and abroad.

IS LATIN AMERICA ROMAN CATHOLIC?

Most North Americans take for granted that Latin America is solidly Roman Catholic. But the **Central American Bulletin** points out that some Roman Catholic clergymen are not so sure of it. A book has been written recently by Peter Dunne, entitled "A Padre Views Latin America," in which the author reveals the fact that he is not very sanguine about the present state of his church on that continent. Figures for Argentina, Brazil, Paraguay, and Colombia, tend to show that only 10 per cent of the people, or less, fulfill the minimum requirements of the Catholicism they are supposed to profess. He gives the following figures: "In Argentina there is but one priest for every 25,000 inhabitants. In the United States there was in 1950 one Roman Catholic priest to every 3,490 of the population, including non-Catholics. From the standpoint of the Roman Church, South America is a legitimate and needy mission field."

—The Evangelical Christian

A pupil in a school in Japan wrote: "Whenever I reflect on the last year and a half, I don't know how to thank God for I have known Jesus Christ through Bible class."

It is my great joy that I can know God and study the Bible. Not only have I known Christ but find friends through Him. Now the two hours of Friday evening's Bible class are the happiest time in the week."

—The Word of Life

A THREAT TO CHRISTIANITY IN JAPAN

Morris A. Werdal

"Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ (Colossians 2:8).

Early Trial

Fuji San received Christ as her Savior about a year and a half ago, while yet a student in High School. Upon graduating she was unable to go on to college and so made application for work. After a long wait she was employed when employed by a large department store in Sakata City. However, her joy didn't last long. Only a few days had passed when she came to see me, sad and discouraged. She told how her employer had called in all the employees and told them that each morning they must bow before the "butsudan" (Buddhist god-shelf). He explained that this was not a religious observance but merely a matter of courtesy and etiquette.

Fuji San was deeply disturbed, having been taught that a Christian should never bow before strange gods. Being rather timid, however, she had joined the others before the "butsudan," but did not bow. That day she came to the church asking what she should do. I asked her how she felt about it. Her job meant a great deal to her and she realized that by her disobedience it was at stake. She answered, "As a Christian I cannot bow, nor do I think it is right for me to join the others before the 'butsudan' even if I don't bow." She felt it was compromise, and, weeping, said she wanted to be obedient to the will of Jesus.

Facing Coercion

I sent two of our older Christians with her to speak to the employer. He was out so they spoke to his wife. The next morning the employer called Fuji San aside and said, "If you are going to work for me, you must bow at the 'butsudan.' I don't care if you pray to Jesus Christ while you're doing it, but bow—you must!" He again tried to explain that it wasn't a matter of religion but he felt it was a good practice. He added that since he had followed this procedure his business had prospered. Surely this indicated that it meant more than mere tradition to him. I again sent one of my older Christians to see him. She tried to explain the position of a Christian in the matter, but he stood firm.

(Continued on page 10)

Another Proof Reveals Rome Never Changes

Some Lutherans like to think of themselves as being quite "broadminded" when it comes to religion. They are extremely fearful of being regarded as "narrow." They resent as bigotry any criticism of other communions, particularly the Church of Rome. They claim that Roman Catholics are quite tolerant, and therefore Protestants should practice the same attitude toward them.

While it is true that the laity of the Church of Rome is usually willing to give due recognition to other Christians, the same can not be said of the Roman hierarchy. And as for tolerance, that is strictly a one-way street with the ecclesiastical authority of Rome: something to be **demand**ed of other communions, but never to be **pract**iced toward them. As proof of this statement we have referred from time to time to the refusal of Rome to recognize the marriage of any of its members by a Protestant clergyman, insisting that such persons are living in adultery. Moreover, if a Protestant desires to marry a member of the Roman Catholic communion, no priest will consent to perform such a marriage unless the Protestant party signs an agreement that he will bring up his children in the Roman faith.

We now present another document which reveals something of this same spirit of intolerance. It is a copy of an official letter written by the chancellor of the Diocese of Peoria to one of its priests at Monmouth, Ill. Here it is:

DIOCESAN CHANCERY

607 N. Madison Ave.

Peoria 3, Illinois

August 21, 1953

Very Rev. E. S. Dunn,
Immaculate Conception Rectory
Monmouth, Illinois

Dear Father Dunn:

The official bulletin published by Monmouth College states on page 52:

Monmouth College by heritage and purpose is a Christian College, with the objective of providing education and developing personality around a core of Christian principles and ideals. Life on the campus is influenced by the close relationship of the College to the United Presbyterian Church of North America . . . Daily chapel services are held under the direction of the President and the Chapel Committee. Vesper services at which the President presides and preaches are held the first Sabbath afternoon of each month. Attendance at Chapel and Vespers is required of all students.

It is clear from this statement of the nature and purpose of the institution that Monmouth College is definitely a denominational school. It would therefore not be possible for a Catholic to attend the college in good conscience. This conclusion is even more inescapable by reason of the fact that five hours of work in bible and religion classes are required as a prerequisite for graduation. The school's official catalog for 1952-53 definitely

lists that requirement on page 72. A Catholic college student could not justify himself in taking any of the religion and bible courses which are described on that page and the succeeding page of the catalog.

Since the First Commandment of God forbids our participation in religious practices and pursuits which are not those of the One True Church, it follows that a Catholic may enroll himself in an institution which makes such practices and pursuits obligatory for him. Neither could he justify himself before God in attending a school which is closely related to, and influenced by, some non-Catholic church.

Since the prohibition which forbids his attendance at Monmouth College is based on the First Commandment of God, any Catholic who knows the nature of the school but nevertheless enrolls himself there in defiance of God's law will make himself unable to receive the sacraments. He would not be able to go to confession in good conscience as long as he persisted in the violation of the First Commandment which attendance at the denominational institution would be.

Sincerely yours,

Rev. George A. Carton, Chancellor

It should be noted that, according to the above letter, Roman Catholics are strictly forbidden to attend Monmouth College because it states in its catalogue that it is by heritage and purpose "a Christian College, with the objective of providing education and developing personality around a core of Christian principles and ideals." In other words, had it been a purely secular institution with no Christian convictions or ideals, there would have been no objections on the part of the Roman ecclesiastics.

It seems rather singular that the Church of Rome, which never tires of condemning the godless character of public school education and is always insisting that there must be a religious background to all true education, in this instance completely reverses itself. However, the reason for this is quite obvious: a study of the Bible in a non-Catholic school might bring to light some truths contrary to Roman teaching, and a study of Church History might reveal some historic facts that are not exactly flattering to the Church of Rome and its hierarchy.

It should also be noted how severe is the discipline of that Church. Since attendance at another denominational institution is characterized as a violation of the First Commandment, any student who defies the edicts of his Church is threatened with excommunication, and he would be denied the sacraments.

In view of the above, one can only wonder how Roman Catholics in America, who have been reared in a land of free traditions, can continue to submit supinely to the tolerance and arbitrary rule of its hierarchy. Freed loving souls whose consciences could not be shackled by ecclesiastical authority once started a Reformation in Europe that shook the world. Will a new Reformation some day come to America?—**Lutheran Companion**

Lutheran Church Leaders Look at the South

What shall be the place of the Christian Day School that of Christian higher education in the missionary program in Negro communities of the South? Shall the sections of the country be assigned to certain church bodies for mission development? How can we recruit and train more men for the ministry and the mission field? What are the possibilities for increased appropriations for church work in Negro communities?

These questions have been raised again and again. Recently the National Lutheran Council Sub-Committee on Church Work in Negro Communities invited national and regional church leaders to a conference in Piney Woods and Jackson, Mississippi for these and similar questions.

The conference revealed church leaders and the groups they represent to be eager for an expansion of the work. One member of the special conference stated: "We cannot convince anyone of our sincere concern for people at the ends of the earth while we casually pass by the needs of the disinherited minorities at home."

Other voices urged more diligent missionary efforts in the congregations and larger appropriations for the work in general.

In regard to specific questions the conference favored the respective church bodies to develop new work in areas as opportunities present themselves and according to the best interests of the church and the mission fields. The church bodies were urged to support an expanding program in Negro communities.

Concerning the other specific questions the special conference found the following to be the consensus of opinion.

The missionary program for this purpose should be expanded **now**, and the church bodies connected with the National Lutheran Council should consider immediate steps that can be taken to give support for such expansion.

An immediate need in order to make possible such expansion is properly trained and fully consecrated leadership, especially pastoral leadership, and we severally and collectively, therefore, follow the Lord's injunction and "pray the Lord of the harvest that He send forth workers into His harvest."

Intensify its efforts to interest men from our congregations who have the potential gifts and at least partial training, to prepare for service in the Lutheran ministry.

Extend this outreach also to Negroes on college and university campuses, and arrange, wherever possible, Lutheran student fellowship opportunities, teaching missions near campuses, etc.

Expand the scholarship and student aid program to en-

able selected men who choose to prepare for the ministry, to do so without delay.

Intensify the present youth and leadership training program in the congregations, with a view of securing both lay and pastoral leadership for the future.

4. Since expansion of Negro mission work into other areas is dependent on release of funds now used in support of presently established work, we urge each congregation now receiving support to increase local support in order that funds may be released for new work elsewhere.

5. In order that present opportunities shall not be lost, we encourage the Sub-Committee and/or the mission boards of the several bodies to select strategic points for mission work in Negro communities in the South and take steps to occupy them in the very near future.

6. As an experiment, at least one new mission area in a Negro community of the South be occupied using a carefully selected White pastor as the mission organizer.

7. The Christian Day Schools have made a significant contribution to the education of the Negroes in the South, and they have been an important tool in the development of the Church program.

8. In view of the improvement in the general education for the Negroes of the South, and in view of the increased costs of maintaining schools on a high educational level, and since many of the advantages may be achieved in other ways, we recommend that congregations consider the use of nursery schools, kindergarten schools, after-school religious instruction, Saturday religious education programs, well organized evangelism programs, etc.

9. Since there is a division of opinion among members of the Conference as to present relative benefits of the Christian Day School as a missionary arm of the Church, when it requires continuing substantial subsidy, we suggest, therefore, that the door be open to receive designated contributions for the Christian Day School program for individuals and church bodies for the improvement of physical facilities.

10. This Conference commends to the favorable consideration of the Churches of the National Lutheran Council, the possibility of providing a guest staff member to serve as teacher-chaplain at Piney Woods.

a) That the Lutheran churches cooperatively offer, through the Division, to provide for the Piney Woods faculty for a three year trial period, an ordained pastor and educator to serve as a guest professor of religion and as a student counsellor.

b) That the Sub-Committee suggest to the board of directors of Piney Woods School placing on the board one competent and interested representative of the Lutheran Church, nominated by the Division Sub-Committee.

A House or a Home

By Margaret McLeod

Not long ago, a wise and knowing woman told me that to be kind to one's husband is most important. I glibly agreed—and promptly proceeded to turn pale at the sight of a soggy towel left in the middle of the bathroom floor, turn red on finding the dining room table littered with items which could come only from a man's pocket, and turn purple when discovering that my best linen tea towels had obviously been used for some sinister masculine purpose. (Never could I get a confession as to the exact method employed to get them grease-stained, but I rather think that it had something to do with cleaning our car.)

My disposition after one of these little episodes took a decided turn for the worse, and for the rest of the day I walked around the house with the mien of a downtrodden wife. My martyr role was not noticed by my spouse, who merrily went along dropping towels, and in general assuming a "let-the-chips-fall-where-they-may" attitude.

My position may be a bit different from that of some wives, due to the fact that I am employed five days a week. I would clean the house frantically on Saturday morning and, with some sort of childlike faith, expect it to stay, if not shiningly clean, at least orderly until the next Saturday. Not so, I learned!

The idea of a place for everything and everything in its place is a noble, lofty idea, but I have found that it is a constant struggle to attain this enviable state of being. Having reached my goal, I would find myself tired and

irritable, my husband more than a little fed-up with my badgering, and even our cocker spaniel eager to stay out of my way when the desire to be neat at all costs hit me.

One day, having delivered a rather lengthy tirade on the importance of helping the "little woman" keep things tidy, I lapsed into my usual glum state, only to be called to the telephone. On picking it up, I became transformed from a cross, ill-tempered fishwife to a gay and charming young matron.

This mood lasted as long as the conversation, after which I again became preoccupied with my troubles. I was abused. I was not understood. I did all the work, I, unhappy thought, was not appreciated.

The mood passed, but the crises in our home grew more frequent, and after many months I realized that my mania for neatness was becoming a dangerous thing.

The revelation of what I was doing did not come quickly, and the change for the better was not an overnight happening. But foggily, and even unwillingly, I began to see that my devotion to order simply amounted to the perversion of a virtue. The energies I had wasted in a fretful, constant search for the orderly and beautiful had done nothing to enrich our lives; rather, I was destroying slowly and insidiously the very things that meant most in life.

Gently, but firmly, our Lord reproached the Martha of the world. I was one of these. From humility born of despair, I prayed for strength—strength to discern the really important things in life. In essence, the familiar words were mine and will be always, I hope. "Give me the serenity to accept what cannot be changed; the courage to change what can be changed; the wisdom to know the difference."—**The War Cry.**

A THREAT TO CHRISTIANITY IN JAPAN

(Continued from page 7)

Was it only a small matter? Were we making a big issue out of a small thing? As I cried out to God I became convinced that it was not only the principle of freedom of religion which was being challenged, but rather, it was a head-on conflict between the faith of Jesus Christ and heathen idolatry. My soul was deeply stirred, for I sensed that we stood face to face with a "test-case" which was plotted and backed by Satan himself. Our young Christian group stood by watching carefully, almost fearfully. They were well aware of the fact that nearly all employers in Japan are under the influence of Buddhism and Shintoism. Was this but the beginning of a master plot which sooner or later would involve them as well?

Obstacle Removed

I made an appointment with the employer. It was with much prayer and seeking of Divine guidance that I went to keep that appointment. He kindly received me and took me up into a secluded upstairs room. There, for more than two hours, we discussed the matter. He continued to maintain that it was not a matter of religion but rather of traditions and custom, and that it did not involve the conscience. Opening my Bible I read

portion after portion which described God's feelings toward idolatry, and what the Christian's attitude should be. I explained the first commandment. Then I reminded him that he spoke as an unbeliever and as a non-Christian. He was able to say that the matter didn't affect his conscience, but he was not in a position to say that it did not involve the conscience of Fuji San who was a Christian. Her conscience, as that of every true Christian was guided not by traditions and customs but rather by the Word of God as found in the Bible. Finally he said that he liked Buddhism because it was so broad in its teachings, and that he could not like Christianity as I presented it because it was so narrow. I agreed that this was so and then turned to Matthew 7:13 and 14, and read, "Enter ye in at the strait gate: for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

That ended our discussion. I sensed the Holy Spirit's presence in power. The wealthy employer called Fuji San into the room in my presence and said, "I didn't realize that this went so deep with you Christians. Beginning tomorrow you need not go to the 'butsudan.' It will be enough if you say 'good morning' to me."

—**The Missionary**

BY THE FIRESIDE

MORNING-NOON-AND EVEN

By Isaac E. Smith

Came to me in the morning
As the sun was beginning to rise,
While 'round me spread his glory
Before my waking eyes.
The earth was filled with music,
The sky was wrapped in flame—
My soul awoke before him,
And sang his holy name.

Noon he walked beside me,
And showed me work to do;
My life was touched with splendor
Because his love was true!
Though discords broke the rhythm,
The tune remained the same,
And perfect was the chorus
That harmonized his name.

My steps were close together
That faced the setting sun;
I walked into the sunset
When work on earth was done!
And through the evening shadows
The Song's crescendo came,
Two worlds joined in singing
My great Redeemer's name.

Free Methodist

"LITTLE" THINGS

God sometimes says, "Wait," but he
never says, "Worry."
Only the Christian can see, behind
the black cloud of chaos and unrest,
That the bright sun is shining.
Learn to say, "No"; it will be of
more use to you than to be able to
speak Latin.—Spurgeon.

BURNING OUT FOR GOD

David Brainerd prayed, "Oh, that I
were a flaming fire in the hands of
God!"

Wesley thought in terms of flame
of heavenly fire. As he rode through
the country on his endless itineracy he
was content:

"Oh, that in me the sacred fire
Might now begin to glow!"

He was himself a flame going up
and down the land, lighting such can-
dles as, by God's grace, would never
be put out. As one reads his *Journal*
one gets the impression of this flame,
never waning, never smoking, darting
from point to point, lighting up the
whole kingdom, till at last, in due
course, it burned up the body that con-
tained it. —Selected

Nothing gives one person so much
advantage over another as to remain
cool and unruffled under all circum-
stances.—Thomas Jefferson

LABOR ON! TOIL ON!

Go, labor on! spend and be spent;
Thy joy to do the Father's will:
It is the way the Master went—
Should not the servant tread it still?

Go, labor on! 'tis not for naught,
Thine earthly loss is heavenly gain;
Men heed thee, love thee, praise thee
not;
The Master praises—what are men?

Toil on, faint not, keep watch and
pray;

Be wise the erring soul to win;
Go forth into the world's highway,
Compel the wanderer to come in.
Toil on, and in thy toil rejoice!
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's
voice,

The midnight peal, "Behold, I come!"
—Horatius Bonar

BOY OF THE STREET

The street placed its hands on life of a
boy,

The seething street, the soulless street.
It stole all his portion of childish joy
—The street.

The church did not see the boy as he
passed,

The busy church, the bustling
church,
Did not see his face growing old too
fast—The Church.

The Christ looked down from the
heavens high,

The risen Christ, the reigning Christ.
And said, "For these least, I was glad
to die!"

The Christ.

—Author Not Known

THE BIBLE

Within that awful volume lies
The mystery of mysteries!
Happiest they of human race
To whom God has granted grace
To read, to fear, to hope, to pray
To lift the latch and force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn.

—Sir Walter Scott

RIPE FRUIT

A genealogist has been defined as
one who traces your family back as far
as your money will go. Sometimes
these researchers get out on a limb of
the family tree they are plucking. One
such discovered among the uncles of
his most prominent client a man who
had shot a lady friend and had paid for
his crime in the electric chair. Ob-
viously, tact was required. When his
report was submitted, it contained this
paragraph concerning the wayward
relative: "Your uncle was well known
in his community. At the time of his
death, he was occupying the chair of
applied electricity in an important
New England institution."

—Whatsoever Things

WITHIN LIMITS

A Spanish journal describes an ideal
wife as being as punctual as a clock, as
attached to her house as a snail, and,
like an echo, only speaking when she is
spoken to.

However, she should not, like some
clocks, let everyone in town hear her
when she speaks; should not, like the
snail, wear all that she owns at once;
nor should she, like the echo, always
have the last word. —Revue de la
Pensee Francaise. (Quote translation).

Neighbor: "Madam, your cat has
kept us awake 2 nights with its sere-
nade."

Friend: "What do you want me to
do? Shoot the cat?"

Neighbor: "No, madam, but couldn't
you have him tuned?"

GUESSING GAME

This sign is in the window of a
"jumbled-up" hardware store: "Store
of three wonders. (1) You wonder if
I have it. (2) I wonder where it is.
(3) Everybody wonders how I find it."

—Christian Herald

Judy: "I want a man who is good,
handsome, intelligent, and wealthy."

Trudy: "You don't want a husband
—you want a committee."

A Page For Youth...

Homer Larsen, Editor

"Christian Stewardship"

P. C. Clemmensen

Good Christian stewardship contemplates the regulation of our affairs, our resources, and **ourselves** so that we may contribute our maximum in carrying out the Great Commission, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost."

I would consider first the regulation of ourselves—If we had been one of the disciples when Christ sent them out to teach, we would undoubtedly have said, "What'll we use for money?" You will remember Christ told them expressly not to take any money. You will also remember the time they were seeking to incriminate Christ concerning the payment of tribute to Caesar. He asked them, "Whose image is on this coin?" They answered, "Caesar's." He replied, "Render unto Caesar that which is his and unto God that which is His." Don't you think the truth Christ was seeking to convey was this? The coin bears the image of Caesar—render the same in tribute to him. Yourself, however, you were created in the image of God. Submit yourself therefore in tribute to God. These two incidents seem to indicate that Christ is primarily interested in us, our souls.

Next I would consider the regulation of our affairs. Some years ago, I read a small book entitled "Twenty-four Hours a Day." This book set forth the thought that, in allocation of time, we all receive the same. The poor man, as well as the rich man, have at their disposal 24 hours a day—no more and no less. The disposition of this time generally determines the progress of the individual, both spiritually and materially. Therefore, if thru the proper regulation of our time we can progress spiritually as well as materially, we are in a position to render a double service to the Kingdom of God, because our present day economy requires the transposition of our time into money. In this manner we can, even though we spend all our working time at our job, profession, or business, use the result of our efforts in carrying out the Great Commission.

We work for money or other remuneration and in doing so we are consuming ourselves—It follows, therefore, that when we contribute money, we are really contributing a part of ourselves, a part of the efforts we are capable of putting forth during our lifetime.

An analysis of the foregoing will convince us that if we submit ourselves, the giving of our time, talents, and other resources will follow automatically. Experience has proven this to be true of the members of your congregation, without a doubt. It therefore follows that the primary concern in a stewardship program should be the submission of ourselves, our lives and the influencing of others to do likewise.

MY PLEDGE

To Thee, O God, I now commit myself.

My heart (the inner me) and all that sways
And fills that heart; my mind and intellect,
And the imaginations of my soul.
All the emotions of my being, and
This my unstable will. Take them, O God,
And keep them fully Thine. Now, by Thy grace,
It is my purpose henceforth faithfully
To USE Thy Word, to TRUST Thy promises,
And SERVE Thee (not in any strength of mine
But by Thy grace) in beauteous holiness.
And NOTHING, Lord, (I rest upon Thy Word)
Yes, nothing shall below me be but sin.

Thus I commit myself to Thee, and yield
To Thee my all; and as I yield to Thee,
I know Thou wilt be all in all to me.

Accept this pledge—record my hand and seal—
And in my daily living make it real!

—Esther M. Peterson

WEST CANADA DIST. LUTHER LEAGUE CONVENTION

The West Canada District Luther League Convention will be held at Sharon Lutheran Church, Calgary, Alberta. The Convention theme is "Thy Will Be Done on Earth." The program will include inspirational messages, discussion period, banquet, candlelight service and recreation. We look for a record attendance this year. All young people are urged to plan now to attend this convention on October 23-25.

LETTER TO THE EDITOR

Politics and The Ansgar Lutheran

Luck, Wis.

Editor:

reading The Ansgar Lutheran in time to time I seem to sense a feeling you are giving the Eisenhower administration a few digs. I sincerely hope I am only interpreting it wrong. We are not supposed to judge, but I have heard of Mr. Truman having trouble with his cabinet.

As far as I am concerned, this is the best president for a long time that had much religion.

On page 6 of the September 28 issue I say the cost of living is up about 50 cents on the dollar. I agree. But in 1947-49 we have had several years of war and strikes which we have cost tremendously.

On the other hand since Ike got in we HAVE had large cuts in crooked government spending. The women working in the White House are not to smoke while on duty. I could name

many more Christian changes if I had time. Today Postmaster General Summerfield said that the Republican administration had cut the post office deficit by nearly a MILLION dollars a day. Also they are going to try to have air mail letters for three cents too.

And one thing I am sure that even the mothers who are Democrats are thankful for: The war is over, at least for a while.

I wish to comment favorably on the note about India regulating liquor advertising in newspapers and to drink only fruit juices at official functions. If our country had that law we may get ahead; our T.V. advertising is filthy with beer and cigarettes. The one on Catholic film membership with 1,000,000 to mobilize against unwholesome films could well be used by us Lutherans.

If a reader writes you once in a while you know they are reading the paper anyway. Except for that one

little note on Ike I think there was a lot of good reading, notes, comments, etc. I wish more of the people getting the paper would read it.

With best wishes,

Sincerely yours,

Harding Askov

Editor's note: We appreciate very much letters of this type. Let it be said at once that The Ansgar Lutheran has no party affiliation as far as politics are concerned. We have received a number of letters which accused us of being too Republican, so it is really interesting to get a letter which makes us a Democrat. We try to print what may be of interest to the church also as far as the national scene is concerned. We have the highest regard for the President and the constant positive emphasis he places upon the Christian faith. We thank Mr. Askov for writing us. He sets a good example for other laymen.

NEWS AND NOTES

(Continued from page 2)

Parish Education Board. The date of the annual conference of the Lutheran Intersynodical Committee on Parish Education is Oct. 27-28. The site for this year's conference is Minneapolis. Dr. C. C. Madsen, Pastor Daley Larsen, and Pastor S. S. Kallio will represent our board and board at this conference.

Pastor H. M. Hansen, McNabb, Ill., elected by the Illinois District to try and stimulate interest in Sunday school work within the district. It was decided to have two Sunday school teachers' institutes in the district during the year, and to have a topic at next year's district convention, which will pertain to the Sunday school and work.

Defer Plans for Calling a Lutheran Free Conference

Chicago—Representatives of ten of the 16 Lutheran church bodies in America decided here to defer plans for calling a free conference to discuss obstacles to Lutheran unity.

The conferees met in a one-day session on Sept. 28 at the invitation of the American Lutheran Conference to consider a possible agenda for a Lutheran Free Conference, which would be devoted to exploratory discussion of unity problems without commitment by the church bodies taking part.

After a long discussion on whether the proposed conference should deal with doctrinal or practical questions, the view prevailed that the coming year was not an opportune time to call such a conference.

By formal action the church representatives voted to request the Ameri-

can Lutheran Conference to arrange another meeting within a year to resume consideration of the prospects for a free conference.

Present at the session here were officials of the Lutheran Church—Missouri Synod and the Slovak Synod, members of the Synodical Conference; the Evangelical Lutheran Church, American Lutheran Church, Augustana Lutheran Church, Lutheran Free Church and United Evangelical Lutheran Church, members of both the American Lutheran Conference and the National Lutheran Council; and the United Lutheran Church in America, American Evangelical Lutheran Church and Suomi Synod, members of the National Lutheran Council.

In the absence of Dr. S. E. Engstrom, president of the American Lutheran Conference, its vice president, Dr. V. T. Jordahl of the Evangelical Lutheran Church, presided at the meeting.

EDITORIALS AND COMMENTS

(Continued from page 3)

of church life, by lay action. The belief of the priesthood of all true Christian believers was revived. Its recovery has always meant restoration to death to life within the Christian community.

Too often the doctrine of the priesthood of all true believers means that nobody needs to confess to a priest. Instead of making confession to the priest, each can confess directly to God. It means more than that. Study the New Testament and you will realize that the early Christians made no dis-

inction between the minister and layman. Each is important in the church. The one needs the other. None can carry on alone.

When the laity is most active the church is its strongest. As the laymen go so goes the church. That makes the work of the Brotherhood very important.

[illegible]

pan	75.00	75.00							
Yan, N. Y., St. Paul's Luth. Church	138.70							138.70	
M.S. of the Minnesota District for salary of Rev. Jack Jacobsen, Sudan	300.00				300.00				
na, Wis., an unnamed donor, St. Mary's Luth. Church	1000.00			1000.00					
na, Minn., Our Savior's Luth. Church	133.35	16.67	16.67	16.67	16.69			66.65	
y, Mont., Daneville Luth. Sunday School, an offering	12.00			12.00					
y, Mont., Pella Foreign Mission Society	14.35		14.35						
ngton Island, Wis., Trinity Luth. Church, an offering	71.27			71.27					
a, Wis., Pella Lutheran Church	57.63			57.63					
Grove, Ia., Mrs. Everett Hagedorn	5.00		5.00						
ukee, Wis., Kingo Mission Society	58.00			58.00					
ield, Minn., Circle No. 1 of St. Peter's Luth. Church	25.00							25.00	
ield, Minn., St. Peter's Luth. Church	110.10							110.10	
ukee, Wis., Ruth and Dorothy Jensen in loving memory of									
ther and mother, Pastor and Mrs. C. H. Jensen, who passed									
ay Sept. 2, 1925, and Oct. 15, 1950, respectively	100.00			100.00					
o, Iowa, Immanuel Luth. Sunday School	20.78	10.78		10.00					
ad, Calif., members of Our Savior's Luth. Church in mem-									
ory of Sharon Kay Paulsen	59.00	59.00							
Eye, Minn., Mr. and Mrs. Roy C. Schwartz	10.00		10.00						
Calif., Pella Luth. Sunday School Rally Day offering and									
ssion Banks	100.15	5.25	47.51	11.10	2.16	4.52	4.59	25.02	
Calif., Pella Luth. Sunday School Santal Mission offering	33.30			33.30					
ad, Calif., members and friends of Our Savior's Church in									
emory of Sharon Kay Paulsen	30.00	30.00							
o, Wis., Immanuel Luth. Church, Santal Mission offering	106.85			106.85					
City, Iowa, Our Savior's Luth. Church	10.00			10.00					
o, Colo., First Bethany Luth. Church	50.80	50.80							
ngton, Wis., St. Peter's Luth. Church	32.00			32.00					
o, Ill., Mr. and Mrs. Walter Christensen, and Marguerite									
hite in memory of Mrs. Pastor C. C. Mengers	10.50	10.50							
o, Ill., Atonement Luth. Sunday School for Munchi Tudo, a									
ntal Missionary	150.00			150.00					
o, Colo., Miss Edel Hansen, Eben Ezer	34.95	17.00						17.95	
o, Colo., Miss Edel Hansen, \$2 in memory of Carl Iversen									
ed \$2 in memory of Mrs. Karen Lange, both of Elk Horn,									
wa	4.00					4.00			
b, Ill., Elgil Rasmussen	10.00			10.00					
re, N. Dak., Mrs. Anton Staael of Nazareth Church in									
emory of Anton Staael	5.00					5.00			
l Bluffs, Ia., C. J. Hill for the L.W.A. Milk Fund	2.00							2.00	
Francisco, Calif., Mr. and Mrs. Roscoe Jensen in memory of									
alter Klinkby, Fresno	5.00	5.00							
ers, Calif., Our Savior's Luth. Sunday School	20.58	20.58							
e, Mich., Our Savior's Luth. Sunday School	13.80	13.80							
Wash., John Hofmann of Daneville Church, Westby,									
nt.	100.00			25.00	25.00			50.00	
Nebr., Clarice and Kenneth Hansen for L.W.A. "Milk Fund"	2.00							2.00	
M.S. of the Illinois District for a Life Membership for									
s. Marie Beck for the So. American Mission	10.00	10.00							
M.S. of the Illinois District for a Life Membership for									
Japan Mission for Mrs. Fred C. M. Hansen	10.00	10.00							
M.S. of the Illinois District	30.00	30.00							
M.S. of the Illinois District, The Convention offering	57.00	57.00							
M.S. of the Illinois District for a Hospital in the Sudan									
ision	65.90				65.90				
ngcr, Ia., The Dorcas Mission Society	34.55							34.55	
nt, Calif., Mette Aaskov	10.00	10.00							
ppi, Wis., in memory of James Jorgensen: Mrs. Walter									
nsen, Laura Johnson, Mr. and Mrs. G. Nordquist and									
l. and Mrs. Irving Wussow of Oshkosh, Wis.	20.00						20.00		
ukee, Oregon, Shirley Hansen	15.00	15.00							
Calif., from a friend	100.00	100.00							
n, Wis., Milltown Luth. Sunday School, Rally Day offering	34.51							34.51	
ield, Minn., St. Peter's Ladies Aid	27.00	15.00						12.00	
TOTAL	39163.36	4825.00	4648.97	5248.74	3502.51	244.45	266.59	20396.10	31.00

PLEASE NOTE: In a late issue of the papers Bethany Luth. Sunday School was credited with \$25.00 for the Santal Mission. It should have been \$12.50.
 About the middle of July Bethany Church, Boston, Mass., was credited with \$180.73 for the Lutheran World Action. It should have been \$185.73.

CHURCH AND SCHOOL DRIVE

	Total Received	Dana Building Fund	Church Extension Fd.	Minn.	Waupaca, Wis., Bethel Ladies Aid of	5.00	2.50	2.50
Trinity Luth. Church						50.00	25.00	25.00
Northfield, Minn., St. Peter's Ladies Aid						10.00		10.00
Total	202856.33	121824.91	81031.42			202951.33	121867.41	81083.92
asly acknowledged								
orn, Ia., Pastor and Mrs. Clarence								
nsen	30.00	15.00	15.00					
College, Prof. Norman Bansen in								
emory of John Nielsen, Albert Lea								

Received with thanks.

Blair, Nebr., Oct. 10, 1953.
 H. J. Hansen, Treas.

and Mrs. Inadomi will be among
 after November 15th. Their itin-
 is found in the last Youth
 of this paper. Please note it
 ally. No other notice will be
 you.

J. P. Nielsen,
 On behalf of the Japan
 Mission Committee

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Intersynodical Group Completes Filmstrips on Luther Catechism

Bellevue, Iowa—After eight years of work, an intersynodical Committee on Visualizing Luther's Catechism has completed the final filmstrip in a series of 23, produced "to offer the Church visual teaching tools," it was announced here by the Rev. Arnold H. Jahr, secretary-treasurer of the committee.

The project, which was started in April, 1945, has been a joint effort of the American Lutheran Church, the Augustana Lutheran Church, the Evangelical Lutheran Church, and the Lutheran Church—Missouri Synod.

The 23 filmstrips are composed of more than 700 original illustrations prepared by a staff of artists, including some with Hollywood experience, under the direction of Church-Craft Pictures, Inc., at St. Louis, Mo., and under the general guidance of the intersynodical committee.

The project, said Mr. Jahr, has required an investment of \$47,000. He added that approximately \$250,000 worth of filmstrips have been sold through the network of Church-Craft Picture dealers, and stressed that more than half the filmstrips have been sold "outside the circles of the four supporting synods."

"Churches of practically every Protestant denomination are using these filmstrips, which have also made their way into many corners of the earth, including the Scandinavian countries, Germany, England, Australia, New Guinea, and India," Mr. Jahr declared.

The first set of filmstrips produced by the intersynodical committee, "The Ten Commandments—Visualized," reached the market in September 1947, Mr. Jahr said. It was followed by filmstrips on the Apostles' Creed in May 1950; on the Lord's Prayer in November, 1951; and on Holy Baptism in September 1952. Now, the series has been completed with a set of filmstrips on the Lord's Supper.

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